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The Chronicle of the London  
Missionary Society



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THE

# Missionary Magazine

AND

## CHRONICLE.

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### SHIPWRECK AND TOTAL LOSS

OF THE

### “JOHN WILLIAMS.”

For the last twenty years the successive voyages of the MISSIONARY SHIP among the islands of the South Pacific have been, both to the Directors and friends of the Society, an occasion of unfailing gratification and thankfulness. During that period she has made *five successive voyages* from the shores of England to that mighty ocean: and annually she has carried the needful supplies to the missionaries in the various groups in which they labour, starting from Australia and returning to the colony on the completion of her voyage. And although in these successive voyages she has often visited islands surrounded by dangers, and has encountered many fearful storms, she has been mercifully preserved from serious injury, and not a single man of her crew has been shipwrecked. But we have now, with feelings of intense sorrow, to record her loss—her total loss—including almost everything on board, except the lives of the passengers and the crew. This disastrous event occurred under circumstances from which no immediate danger was apprehended, and at an Island which she had visited on former occasions without injury. The “John Williams” was wrecked off a small island significantly named *Danger Island*, one of the Tokelau Group, situated lat. S. 10 deg. 54 min., long. W. 166 deg. The loss of the vessel is best described by CAPTAIN WILLIAMS in the following seaman-like letter to the Foreign Secretary—a communication which will awaken the deepest sympathy and grief in the hearts of thousands :—

“At sea, on board of the brig ‘Lalla Rookh,’

“July 29th, 1864.

“REV. AND DEAR SIR,—It is my painful duty to inform you of the total loss of the Mission barque ‘John Williams,’ on Puka-puka, or Danger Island, on the morning of the 17th of May. We made the island the previous day, and at night were heading well off the land. At midnight it fell calm, and the ship drifted about two miles per hour towards the reef, with the life-boat ahead. About three A.M., finding she was going astern and fast towards the reef, we got out the long-boat and whale-boat. About four she struck the first blow, and I then got all the passengers put into the boats safely. About five o’clock I, with the rest of the crew, left the wreck, joined the other two boats, and pulled in company to the landing-place, distant about three miles. At daybreak we reached the landing-place, and two of our native crew swam over the reef to inform the native teacher *Okati* of our sad condition, and to get him to send canoes to take the passengers over the reef. These included the Rev. C. Barff and family, numbering five, Rev. H. Royle and daughter, two teachers, their wives and children, and Mrs. Williams. After they were safely landed, the three boats and some canoes returned to the wreck to endeavour to save what we could. But I am sorry to say that very little could be got at; for we found her filling fast and settling down at the bows, hanging with her heel on the reef. At great risk we got some coffee and sugar. I also succeeded in saving some nautical instruments and a few articles of clothing. These had to be thrown overboard and picked up by the boats, for they could not approach the ship on account of the surf and the heavy rolling of the vessel. I am sorry to tell you that Mr. Barff and myself have lost almost everything.

“About eight o’clock we found it impossible to remain any longer, and, with an almost broken heart, I left the much-loved but ill-fated ‘John Williams’ for ever. In about three minutes after leaving she launched off the reef, going down head foremost in very deep water, taking all with her.

“Although I have the satisfaction to know that the calamity was not caused by any neglect, my feelings, sir, can be better imagined than described when I saw her go entirely from my sight for ever. No lives were lost; the Lord was very merciful in sparing all without any accident. I need not, dear sir, give you any more particulars, as you will have all details in the protest which accompanies this letter. I must not forget to mention the kindness shown to us by *Okati*, the teacher, and the natives of Puka-puka, in supplying our daily wants with taro, cocoa-nuts, and fish. During our stay of three weeks on their island, J. C. Williams, Esq., H.B.M. Consul, kindly sent to the islanders, in the name of the Queen of England, a quantity of useful articles of clothing, as an acknowledgment for their kindness to us, and also to encourage them in acts of kindness to any that may be shipwrecked in the future.

“I must also mention the kindness and sympathy shown to us in Samoa by the missionary brethren and the consul. Mrs. Williams and myself were located with Dr. Turner; therefore I must more particularly speak of the never-to-be-forgotten kindness shown to us by him and his family. Although

in deep sorrow themselves, they did all they could to comfort us, and to supply us with many needful articles of clothing to help us up to Sydney.

“Sydney, August 17th.

“I am happy to inform you, dear sir, of our safe arrival at Sydney, also to say that I hope to be in England (D.V.) the end of November, in the ship ‘William Duthie.’ She is expected to sail about the 20th.

“I remain, dear Sir,

“Yours truly,

“REV. DR. TIDMAN.”

(Signed) “W. H. WILLIAMS.

COURSE OF THE “JOHN WILLIAMS” PREVIOUS TO HER SHIPWRECK.

Our readers will be interested to know the voyage of the Missionary barque immediately preceding her visit to the fatal island where she finished her course; and this is described by the REV. HENRY ROYLE, one of our missionary veterans, who has lived and laboured in the island of AITUTAKI for more than six-and-twenty years. He writes as follows:—

“We arrived at Aitutaki, in the missionary ship, only to take leave, for a short season, of my beloved wife and daughter, and our warmly loving people. They were prepared to bid me God speed. After supplying the ship with everything the captain informed them he needed, and in such abundance that he could not take all, we prepared to leave. The Aitutakian youth, who had long maintained a steady devotion to the interests of the ‘John Williams,’ now manifested a stronger regard as they were about to commit their missionary to it, as a home for several months. From fifty to sixty young men—the flower of our Church—having bid us an affectionate farewell, descended into their whale-boat. Spontaneously the captain, officers, and crew, with about sixty natives of the Penrhyn Islands, crowded the quarter-deck of the ‘John Williams,’ and gave these young men nine British cheers, which the Aitutakians heartily returned.

“We sailed pleasantly forward for one week, and arrived at the Penrhyn Islands. Here we had on former occasions six teachers and flourishing villages. Uniting the whole, they numbered over one thousand. Now we found only sixty of the original owners of the soil and one teacher; the others, with five of their teachers, had been scattered, and most of them were dead, chiefly by the cruel work of the Callao slavers, just before our arrival.

“We completed our work at the above-mentioned islands, and at our stations on Manihiki, where, in every social and moral point of view, decided improvement on former years, in industry and Christian civilization, was manifest. New chapels and schools had risen up—very refreshing to look upon—and the clothing and courteous demeanour of the natives marked the effect of Gospel influence.

On the 11th May, afternoon, we left Manihiki, after very pleasant engagements with the teachers and scholars and members of religious classes. We now began to experience our first unpleasant weather, unusual in these latitudes, and especially at this season of the year. In a gale of wind we brought

up near to a very dangerous rock, which throws up heavy breakers, about twenty-one miles from Danger Island.

"On the 16th May we sighted Danger Island. It was early dawn, and with joyous emotions, ere evening we hoped to be in their midst, receiving their welcome greetings and distributing amongst them the ample gifts we had brought from the Christians at Aitutaki to their less favoured brethren at Puka-puka. The winds, currents, and complex character of the reefs, to our great disappointment prevented our having intercourse with the island that day—not on account of our distance, for we were very near, but we had found the natives of all these low coral islands very shy in recognising us. We learned, however, that they had suffered so much from the Peruvian slavers and their barbarous outrages, that we ceased to wonder at their reluctance to come out to sea. Disappointed, both in not getting on shore, as we so confidently hoped, and their not coming out to us, we were left to uncertainty as to whether they knew us; so, after our usual domestic worship, the captain called us upon deck to witness the exhibition of blue lights and rockets, in order to facilitate our work of the coming day. Our signals were replied to by beacon fires along the shore, and especially the landing-place, until near midnight, and we all retired very happily to our respective places of repose for the night; but it was destined to be a night of horror, never to be forgotten—the wreck of the noble ship, the 'John Williams.'

"It was early on the morning of the 17th of May, that jubilant month with the Churches at home, when we were called out of our profound slumber by a voice exclaiming, 'Mr. Royle, get up and pray to God for the "John Williams;" she is just upon the reef.' Affrighted, I started from my sleeping-place, hardly knowing what I did, but fully conscious of the reality and extent of our danger, by the height to which our fated vessel was raised on the surging billows, and the fearful roar of the breaking waters. I sprang to the couch of my dear child, who yet lay in profound and fearless slumber, unconscious of the anguish of her father and her own proximity to a watery grave. All my agonized feelings were compressed in one intense prayer, and I exclaimed, 'O God, save my child.' Again, at this moment, the voice of Mrs. Williams, our captain's wife, was heard, 'Mr. Royle, bring Harriet upon deck immediately; throw something warm around the dear child; but come quickly, the vessel has struck.' I dragged her from her sleeping-place to the deck. The rudder and the stern had given way, and on the deck stood three aged Christians, between seventy and eighty years of age, and four young children trembling and naked by our side. Our Aitutakian young men came near to us, drew their upper garments off, and took possession of my child. Somewhat relieved by their devotion, and satisfied that they would do all they could for our rescue, I threw myself with prayerful confidence into the arms of a covenant-keeping God, and awaited the result.

"Orders were given to get out the boats, which after great labour, and many fine traits of character, the crew succeeded in doing, the vessel, in the meantime, rapidly filling with water. At length orders were given by the captain for the ladies and children to be put into the boats. Aiding my venerable friend the Rev. Charles Barff to follow, I beheld with grateful feelings their rescue from impending death, my own child being one of the

number. Seated on the deck of the ill-fated vessel, I saw Mrs. Williams, whom I had supposed to have gone in the boat, approaching. She said, 'Mr. Royle, I give you my place in the boat; go, take care of your daughter; I remain to share the fate of my dear husband—I cannot leave him.' She disappeared, and in a few minutes the captain came and requested me to enter the boat and to keep her out of the reach of falling spars, and within hail for any contingency. I obeyed the welcome orders. Out of reach of immediate danger, I looked around upon the affecting scene; we a half-naked throng—our pleasant home a wreck, and the tremendous crashes of the ship breaking on the silence of the night. Every blow the ill-fated vessel received sent a vibratory stroke to the ship's bell, and a pang of sorrow to our hearts. At five o'clock A.M., while yet dark, orders were given for all to enter the boats, forty-two in number, occupying three boats. We proceeded along at a safe distance from the reef, to seek an opening whereby to hold communication with the natives of Danger Island. As soon as they saw us, crowds of them hastened to our relief, embraced us in their generous love, and carried us to their homes. Clothing they had none to offer us, but the best of their food they reserved for us and brought daily to our table, generously denying themselves of the only food that we could eat—a sacrifice the more to be admired, as they could evidently see we had been deprived of the ability to reward them for such service."

#### MESSENGERS SENT TO SAMOA.

Within a week of the merciful deliverance of the passengers and crew of the "John Williams," the long-boat was fitted out, and Mr. Turpie, the chief mate, and six of the ship's company, proceeded to Samoa, distant nearly four hundred miles, to make known the loss of the Missionary ship, and to request of the British Consul, J. C. Williams, Esq., the means of fetching Captain Williams and his company from Danger Island to that group. Mr W. promptly chartered a small vessel for that purpose, named the "Lalla Rookh," which sailed forthwith to Danger Island, and on the 14th of June she returned safely with all her passengers to the harbour of Apia.

It will be readily imagined that the arrival of the rescued party, including Captain Williams and other old friends, would awaken in the minds of our Missionary Brethren mingled feelings of grief and joy. During their continuance in the Island of Upolu they received every proof of deep sympathy and generous affection, and, after a short stay, Captain Williams and his company proceeded in the "Lalla Rookh" to Sydney, where they arrived on the 3rd of August. In that city also they received from the REV. JOHN GRAHAM, and many Christian friends, that generous and tender regard which their destitute condition rendered so acceptable.

Mr. Graham announces the arrival of the "Lalla Rookh" and her passengers, and the prompt and generous provision made by himself and friends for the relief of the sufferers, in the following communication to the Directors:—

"I send you by this mail the sad account of the total loss of the 'John Williams,' off Danger Island. All the crew and passengers were saved, and to-day (August 20th) Captain and Mrs. Williams, with Mr. Nisbet's daughter Isabella, and several of the crew of the 'John Williams,' sail for London by the 'William Duthie.' Captain Williams has lost property to a considerable amount, by the wreck, and our committee and friends here confidently hope the Directors will indemnify him. Last night a few friends of us presented him and Mrs. Williams with an address of confidence and sympathy, and a purse of fifty guineas. We have resolved to undertake immediately to indemnify the missionaries, Barff and Royle, and also Mrs. Howe, for their losses, which will amount to about £220."

SPONTANEOUS EFFORTS TO PROVIDE A MISSIONARY SHIP AS THE SUCCESSOR OF  
THE "JOHN WILLIAMS."

Mr. Graham expresses the conviction entertained by himself and the Christian friends at Sydney, of the necessity of providing forthwith a successor to the "John Williams." This conviction the Directors also strongly entertain, and they will endeavour with the least possible delay to carry it into effect. They feel assured that the members of the Society, and especially *its juvenile friends*, who have in past years contributed for the purchase and support of the "John Williams," *Twenty thousand pounds*, will promptly and heartily adopt measures to secure a new vessel, which shall maintain Christian fellowship between the Churches of Britain, Australia, and Polynesia, and bear also the tidings of salvation to the degraded savages who are still found by thousands in the isles of the Pacific.

The painful tidings that the "John Williams" was lost no sooner reached the colony of Victoria, than the same feelings of spontaneous sympathy and love were elicited from the Ministers and Churches; and before the departure of the mail, the following earnest appeal was addressed by the Rev. J. P. SUNDERLAND, formerly our devoted missionary in Samoa, to the Ministers, Superintendents of Schools, and Friends of the London Missionary Society throughout that Colony:—

"The children of Britain, twenty years ago, purchased and fitted out the 'John Williams' for the South Sea Missions. She left London in June, 1844. Since that time the vessel has been engaged in visiting the islands, conveying missionaries and their stores to the various stations in Eastern and Western Polynesia. Her principal work has been amongst islands but little known. Her preservation for so many years from shipwreck has often been the subject of grateful remark. The sad tidings of her loss have been received. She was helpless in a calm, off Danger Island. All efforts to save her proved ineffectual. She drifted on to the reef, and afterwards sank in ninety fathoms water. All lives were saved, and the recently christianized natives on Danger Island showed to the shipwrecked party 'no little kindness.'

"The young people of Australia are invited to respond to the call of the missionaries for a NEW SHIP. The Revs. Dr. Turner, H. Nisbet, and

A. W. Murray, of the Samoan Mission, earnestly beg that immediate action be taken by the friends of Missions in the Australian colonies to supply the loss.

"Dr. Turner writes:—'We can never get along without a "John Williams" as well as a "Day Spring." We have had a special meeting of the Samoan Mission, and we have appealed to the Directors of the London Missionary Society for a new "Messenger of Peace." We have arranged to commence subscriptions among the *Samoan* children for the new ship. Appeal to the children of Victoria. It will spur on the English children amazingly if they hear that the children in the islands and the colonies are subscribing on the faith that the children in England will arise and meet the emergency.' The Rev. A. W. Murray writes:—'Now we must have another vessel. If our work is to be consolidated and extended a vessel is essential.' The Rev. H. Nisbet says:—'I am getting old now, but I should like, before going off the stage of life, to see all the groups of islands in the Archipelago sitting at the feet of Jesus and rejoicing in the light of the glorious Gospel. I hope we shall not be long without a substitute for the "John Williams," or it will materially interfere with our helping in the good work.'

"Shall these missionaries appeal in vain? Will there not be a hearty response from all the Sunday Schools and the friends of the South Sea Missions? The Ministers and Superintendents of Schools are asked to take up the matter at once. The 'John Williams' was only insured for about half the sum which will be required to purchase and fit out a new vessel.

"All contributions towards this object may be sent to R. Smith, Esq., Flinders's Lane, or to the Rev. J. P. Sunderland, Richmond.

"By order of the Committee of the General Victorian Auxiliary to the London Missionary Society.

"August 24, 1864.

"J. P. SUNDERLAND, Hon. Sec."

In the review of the affecting event which we have now recorded, while we must deeply lament the loss of our old and familiar ship, "John Williams," we should feel grateful that the providence of God has preserved her amidst the dangers of the Pacific for more than twenty years—that during this long period she has proved the messenger of mercy to myriads of the heathen—that at length, when broken and lost on the coral reef of Danger Island, not the life of a single passenger or seaman on board was sacrificed—and that, after a short sojourn on that Island, where, in the people recently rescued from barbarism by the power of the Gospel, they found friends instead of savages, they were, by the promptitude and kind exertions of Mr. Williams, our Consul, shortly conveyed in peace and safety to Samoa.

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## M A D A G A S C A R.

THE intelligence which has reached us from the Capital during the last month, though by no means copious, is encouraging and satisfactory. The newly arrived missionaries have entered on their several spheres of labour; the different branches of the Mission are carried forward with diligence; and, as our Brethren advance in the acquisition of the vernacular, and in the knowledge of the habits and manners of the people, we may anticipate their increased efficiency. Our venerable friend the Rev. WILLIAM ELLIS repeats in substance the statement which he has heretofore given in reference to the numerous attendants in the several congregations, as well as the increase of the Native Churches. The following passage, given incidentally in one of his latest letters, is a clear indication that he is fully occupied, and that his occupations are cheering to himself as they must be to our readers: —

“I have been at work since daylight marking out the ground for a new place of worship in the heart of the city; and subsequently attending our united monthly missionary prayer meeting, at which there were 1100 or 1200 people present—a glorious sight!—We still have to report continued additions to our Churches, though not so numerous as some months ago.”

Our valued friend supplies also evidence of the improvement of the Native Christians in their social and religious customs, in the following account of a Malagasy marriage; and, in a country where the marriage relation is esteemed but lightly, and often dishonoured, it must obviously be most desirable to have the union recognised and sanctified by the public services of religion.

“We have from the first inculcated the desirableness of making the marriage ceremony of the people a public religious service; and at our last Church meeting it was announced that two young Christians of respectable families wished to enter into their marriage engagements in the house of God—to enter into the covenant in His presence, and, as they hoped, with His blessing. Two o’clock was the time appointed for the ceremony to take place at Ambatonakanga. When I arrived I found the bride and her friends waiting; her father and mother were both present, and sat next to her. The whole passed off very well. The bride came in her palanquin, attended by six or more young bridesmaids. It was indeed quite a bridal pageant.”

## VISIT TO AMBOHIMANGA.

References have been often made in our correspondence to the city of AMBOHIMANGA, the ancient capital of the Hovas, and the burial-place of their kings. This city is still held peculiarly sacred as the headquarters of idolatry; and the Christians are required to exercise their worship without the walls. It is, however, evident that this restriction does not

practically operate to the injury of Christianity, as will be learnt by the following extract from the latest letter of Mr. Ellis :—

“I am late with my letters, from having been three days absent last week among the Churches to the north. I went to Ambohimanga on Tuesday, to assist the people in appointing pastors and deacons for their Church of forty-eight members. Two native pastors and eight deacons were appointed, as the congregation is scattered. I was much pleased with the simple earnestness of the people, who are among the latest sufferers for their faith. On the following day I held service with one of the Churches to the east of Ambohimanga, where one of the most distinguished among the martyrs lived and laboured. I visited the caves in which he had been repeatedly concealed during the long years of persecution that he endured. On the succeeding day I crossed the country to the west, and assisted in appointing two pastors and five deacons at Ambohipanja. The congregation live in nine different villages, and amount to nearly two hundred. Fifty-seven have been baptized, and forty-two are communicants. I was much pleased with the earnestness manifested by the villagers.

#### INTENDED VISIT TO THE BETSILEO.

Mr. Ellis states in his last letter, that in company with the Rev. W. E. Cousins he was about to visit the BETSILEO. The state and prospects of the Christians in that country are represented as most encouraging, especially when it is considered that the Betsileo have hitherto had none of the advantages of an European ministry :—

“I have continued to receive gratifying tidings of the steadfastness of the Christians in the Betsileo country, at Fiarantsoa, one of the large towns or villages of the Betsileo, and the residence of a Hova governor. The account of the healthiness of the place, and the large population, together with their very friendly disposition, has led me to decide to pay a visit to that place, which is about as far south as Tamatave is east from the capital. The Betsileo are in alliance with the Hovas, are admitted into their army, and on many grounds it might prove the best station at which to begin a second, or branch Mission in Madagascar. Should that not appear eligible at present, the information I shall gain by a personal visit will be valuable hereafter, and the people will be interested and the Christians encouraged. Mr. Cousins will accompany me. The journey will occupy eight or nine days in going, and the same in returning, and if I have time I shall visit another chief and his people, three days' journey further south; but we shall not be absent more than a month or five weeks at farthest. I have this week had most encouraging tidings from Mananjany and a neighbouring settlement on the coast, due east from Fiarantsoa; but it is too far I think to include in one journey, and it could be best reached by sea from Tamatave.”

## CHANGE IN THE GOVERNMENT, AND STATE OF THE CAPITAL.

We adverted in our last number to the change in the Government of Madagascar, in the removal of the late Prime Minister and the appointment of his brother, the Commander-in-Chief, as his successor. This was represented in certain French journals as tantamount to another revolution, and as greatly endangering the peace of the country. Later accounts, however, sufficiently refute this representation. The change is clearly in favour of civilization, good government, and freedom; and we cannot but sincerely desire that the Government, as it now is, may gather strength and permanency. The character of the present Prime Minister, in contrast with his predecessor, is thus given by Mr. Ellis:—

“The new Prime Minister is perhaps about thirty years of age, late Commander-in-Chief, and younger brother to the Minister, his predecessor. He is a man of temperate habits, never having been carried away by the excesses of the court, though obliged to be in daily attendance upon the late king. He is a man of chaste morals, has a large family, and has never had but one wife; she is a heathen, but a very passive one. He does not profess to be a Christian, but his tendencies are favourable. He is, compared with his brother, a humane man, and anxious to save, rather than to take life. On the occasion of his elevation to the highest office in the state, his expressions were such as to inspire us with confidence at present, and hope for the future. In a note written the day after his elevation he said that he considered his position as a reward from God as well as from his sovereign; that he asked God to assist him, and would make it the object of his life, to the utmost of his power, to promote the enlightenment and welfare of his country, and all classes of its inhabitants.

“A gentleman who was one of the British embassy to the capital of Madagascar on the coronation of the late king, and who is well able to judge of the circumstances of the country, writing from Mauritius on the 25th of August, says, “If there is a man fit to conduct the affairs of that country, it is the new Prime Minister.”

The latest intelligence from ANTANANARIVO is contained in the “Mauritius Commercial Gazette” of September 17th, in which the editor gives the following news from the Capital:—“All goes on well at Antananarivo, and the greatest quiet reigns. The people, in general, are well satisfied with the new Government. The late Prime Minister is living in quiet retirement, and his successor working hard and giving satisfaction in his new office. Every freedom is permitted to foreigners.”

INDIA.

ALMORAH.

It is only two months since we published a very interesting account of the progress of the work of God at this station, especially among the diseased and suffering inmates of the LEPER HOUSE—a house of mercy kindly provided and sustained by the European residents. We have subsequently received a letter from the Rev. JOHN HEWLETT, the missionary at present stationed at Almorah, in which he reports the baptism of thirteen more of these poor sufferers; and gives us also a very cheering account of the state of the schools, as evinced at the recent annual examination, together with the reception of a Rajput convert.

The Rev. J. H. BUDDEN, who is at present in England for the benefit of his health, has laboured diligently at this station for nearly twenty years; and although, at the commencement of his Mission, the soil was most unpromising, yet the seed which he sowed in tears is now yielding precious fruit. This, indeed, is the ordinary lot of Indian missionaries. The night of toil is often long, but the morning dawn is sure to follow. They weary not in well-doing, and in due season they reap their reward.

“Almorah, August 31st, 1864.

“MY DEAR DR. TIDMAN,—With much pleasure I communicate to you an account of the examination of our schools, and of the baptisms we have had since I wrote last, not doubting but that you will unite with us in hailing these events as earnest of a more abundant ingathering to the Church of Christ from Almorah, which should call forth our devout gratitude to God, and encourage us to gird up the loins of our mind to more persevering and prayerful efforts for the furtherance of the unquestionably good work already begun amongst us.

EXAMINATION OF THE SCHOOLS.

“The annual public examination of the schools was held 25th ult., at which W. Muir, Esq., C.S., of Allahabad, presided, who is very widely known, not only for his high position and oriental lore, but also for the cordial support and sympathy which he gives to every undertaking for the moral and spiritual benefit of the heathen. Besides our valued friend, Colonel Ramsay, and a number of ladies and gentlemen from the station, there was also a large attendance of the native inhabitants, who desired to encourage, by their presence, the spread of education in this part of India. After the scholars had been examined in grammar, geography, arithmetic, Euclid, other general subjects, and particularly the Bible, the usual prizes were awarded to the first three boys in each class, whose comparative merits had been previously ascertained by means of private examinations. All present manifested their gratification at the amount of knowledge, both secular and biblical, possessed by the boys. A gold medal was presented by Colonel Ramsay to the best scholar, who also promised a silver watch to the highest competitor at a voluntary examination of the historical portion of the Bible, to be held at Christmas next. At the

close Mr. Muir delivered a most encouraging address, in which he expressed the great pleasure he felt in contemplating the successful efforts which had been made for the advancement of education at Almorah since he visited it fifteen years ago; that then there was no school in the place, and now there are two large flourishing schools, in which every grade of learning is pursued, from the alphabet in the vernacular to Euclid and other advanced branches of useful knowledge in English; he also pointed out to the scholars how, by prompt attention and diligent pursuit of their studies, they may, as indeed many from the schools had already, become fitted for very important spheres of usefulness, raise their own social position, become good citizens, and the means of elevating the moral condition of their countrymen, and of advancing civilization amongst them. He concluded by pressing home on them the importance of considering that the great end of all true knowledge is something higher than instructing men how to provide for the present mortal life, and of deciding for themselves, without delay, the weighty question, that, were they to attain every branch of knowledge, acquire great wealth and honour, or even gain the whole world, what would it profit them if they lose their own souls; and by expressing the sincere hope that they would not rest satisfied until they had attained the higher and more enduring blessings, which it is the great object of the missionaries in labouring amongst them, that they should enjoy, eternal life, which the Gospel of Christ alone can impart.

#### NUMBER AND IMPROVEMENT OF THE PUPILS.

“The number of boys at present in the upper school is 136, and in the lower 142; altogether 278, which is as high a number, I think, as we can reasonably expect in a town of only about 5000 inhabitants. The regular attendance of such a large proportion of the youth of Almorah, for a period of at least four years on an average, especially as they pursue the study of the Word of God with apparently as much attention and interest as they do the other subjects taught in the schools, opens a noble opportunity of benefiting, by the blessing of the Gospel, the rising generation, and, through them, succeeding generations, the importance of which we can scarcely estimate. Indeed, a very decided change has already come over a large part of the inhabitants since the establishment of the Mission. The government officials, who have had the most favourable opportunities of watching very closely the character of the natives, from the connection of a large number of them with the government, bear very strong and gratifying testimony to the thorough changes undergone by several families that have been for a long time under their observation, the young men of which have been brought up in the Mission Schools. Many of them, whose character had been stamped by their addiction to lying, fraud, and litigation, are now looked upon as models of morality by their fellow-countrymen, and their names never dishonourably brought forward in the courts of law. Many of the scholars who have left the schools, as well as a number of those who still remain, are also favourably impressed with the truth of Christianity, and I cannot help feeling that we have good reason for resting upon the belief that in the Lord’s good time these manifest effects of the Gospel will prove the precursor of many of them openly casting in their lot with the people of God.

RECEPTION OF A RAJPUT CONVERT.

“ On Lord’s day morning, 31st ult., I had the heartfelt pleasure of welcoming Hari Singh, the Rájput of whom I gave you some account in my last, by baptism into our little band of Christians. To me he is one of the most satisfactory of all whom I have baptized. From the first I have felt that there was something about his thoroughly open manner, seriousness of conversation, and apparently strong conviction of his need as a sinner, to impress me deeply with a sense of his earnestness and sincerity; and his faith since then has certainly been put to a very severe test; for, being of a high caste, the Brahmins tried every means of poisoning his mind against Christianity; they used the most unsparing threats, and warned him in the most terrifying manner, of the awful doom to which he would become obnoxious by forsaking the religion of his fathers; he was also fully aware that by professing Christianity he would cut off all means of support from his countrymen, who gave to him, not out of any charitable feeling towards him as a lame man, but because they expected, in accordance with a professed tenet of their religion, great merit to accrue to them from supporting destitute and afflicted persons of high caste. But, that his faith is of that precious kind which readily overcomes greater difficulties than these, appears from the confession he made to me, that he had tried, but tried in vain, for a number of years, to derive abiding peace of mind from the sources of hope and consolation afforded by Hinduism; and now that he has found Jesus on whom to rest his faith, and in whom he feels there is a sufficiency to meet all his need, he can easily bear whatever may befall him during the remainder of his life. And from the confession he also made at his baptism, in the presence of the congregation, it is evident that he grounds his hope upon no vague notion of the Gospel, but upon the fact of the Lord Jesus having stood between us and ruin and completely satisfied the claims of justice in our stead. From my interviews with him since he was baptized, he seems to thirst after realizing more of the heavenly experience which he has already begun to find that a knowledge of Christ brings to the heart.

“ His first impression, that Christianity offers something more satisfying to a conscience-burdened sinner than anything he had ever heard before, was felt while listening to the head master of the upper school and myself preaching in the bazar, a little more than a year ago. I had given up all thought of witnessing myself, on earth, any direct result from that effort. The people who congregated there were perfect strangers to me, and perhaps I have not seen many of them since; besides, my knowledge of the vernacular was then, necessarily, very imperfect, and, from the manner in which the hearers listened and dispersed, it scarcely seemed to me possible that any impression could have been left. But I now feel, the Lord having shown us that this man was then first enlightened, a stimulus to lose no opportunity of sowing the word of life beside all waters, however unlikely of success it may appear, clinging to the promise that ‘in due time we shall reap, if we faint not.’ Were a whole life of labour in India to result in leading only one such poor heathen to the cross of Christ, I should not consider it spent in vain.

## BAPTISM OF THIRTEEN LEPERS.

"On Lord's day morning, 14th ult., thirteen more lepers, four men and nine women, were admitted, by baptism, to join those who had preceded them in professing their faith in the Lord Jesus. One of the thirteen inquirers, to whom I referred in my last, died, but another came forward, so that the same number, thirteen, which I gave, remained. Eleven of them I baptized in the Mission Chapel; and, as two, on account of their weakness, were not able to walk so far from the asylum, I went immediately from the chapel and baptized them there the same day. These last converts manifest as great a degree of earnestness as the former ones, and are not in the least inferior to them in their knowledge of the Bible. Twenty-one of the ninety-two inmates now profess Christianity, and strive daily to know more of the Word of God, and to adorn it by their lives. I believe several others also will in a short time desire to join the company of the faithful. Nowhere have I ever witnessed the Bible listened to with more earnestness and attention than by the inmates of this lazaret-house. What a blessed asylum it has proved to the poor lepers! I believe that, merely as a philanthropic and charitable institution, it is one of the most successful ever founded; and God has now set His seal to it as an unspeakably greater blessing, so many of the poor inmates having been led in it to a higher refuge—the Rock of Ages—clef to wash their leprous souls, and hide them from the wrath to come.

"I am thankful to say we are enjoying a fair amount of health at present, though Mrs. Hewlett has had a series of ailments since I wrote last, and I myself have been more or less indisposed from dyspepsia all the hot season.

"With our Christian love,

"Believe me,

"My dear Dr. Tidman,

"Yours faithfully in the Lord,

(Signed) "JOHN HEWLETT."

## BANGALORE.

EXPECTED RETURN OF THE REV. JAMES SEWELL AND MRS. SEWELL TO ENGLAND.

AMONGST the veteran labourers in the missionary field none are more deserving of honourable mention than the three excellent men who, during an unusually extended period, have conjointly sustained the Society's Mission at BANGALORE. Whilst at too many other stations repeated changes have occurred, for six-and-twenty years and upwards the Revs. COLIN CAMPBELL, BENJAMIN RICE, and JAMES SEWELL have, by a singularly happy union of talents and dispositions, carried on their varied labours, comprising vernacular preaching, the superintendence of Native Churches, and the higher departments of education; all of which have been prosecuted with a most encouraging amount of success.

It is with much regret we have to announce that one of these devoted Brethren, the Rev. JAMES SEWELL and his estimable wife, have been at length compelled, by failure of health, to relinquish their share in these labours of love. Our friends were to leave Madras in the "Barham" on the 25th of August ult., and with doubtful prospect of returning to India. In anticipation of their departure resolutions were passed by their beloved co-labourers remaining in the field, expressive of their warm and affectionate esteem, and of their earnest hope that the Divine presence and blessing might attend the voyagers throughout their future course.

But we would more particularly invite attention to the subjoined documents, being addresses of a highly interesting character, presented to Mr. Sewell—the one emanating from the Native Evangelists, now occupying useful spheres of missionary labour, most of whom had been trained by Mr. S., and the other subscribed by teachers and students connected with the theological class, and also with the Bangalore Institution, under the joint superintendence of Messrs. Rice and Sewell. As an evidence of the high appreciation in which the character and labours of our Brother and his devoted wife are held in India, where they are best known, these documents will, we are persuaded, be read with much interest; whilst they also afford a very gratifying exemplification of the intelligence, correct feeling, and Christian character of the Hindoo subscribers.

"Belgaum, 22nd, July, 1864.

"TO THE REV. JAMES SEWELL.

"REV. AND DEAR SIE,—As we have been assured of your final arrangement to depart from India, we think it our duty, as well as our privilege, to express unitedly, once more before your departure, the conviction that we have of you, our gratitude for all the privileges we have enjoyed while under you, for the lively interest you have since taken in our advancement in every respect, and our esteem and best wishes for you and dear madam.

"We must confess that before we were placed under your tuition we were as little children in our knowledge of divinity, in our views of the value and weight of the ministry, and also in our secular knowledge; but your mode of training us in these respects was so suitable and so beneficial in our case, that we, through the Divine blessing, have been greatly enjoying its fruits, in our own edification, as well as in our usefulness to others. Ever since then, we have been led to see fully what a high and holy office we were called to take upon ourselves. We, individually, have been greatly benefited by your salutary instruction for our edification, and by your earnest prayers for our future usefulness. Had we not had the advantage of such training, we should not ourselves have enjoyed so much, or have been so useful to others. Moreover, your conduct as a disciple of Christ, and especially as a minister of the Gospel, has left upon our minds so good and lasting an impression, that we shall never forget it; and we hope to be benefited thereby in our future walk. O, may we feel sincerely thankful for all these blessings, and walk worthy of them, that so we may receive more from above!

"As far as we can see, the present efficient mode of preparing a native ministry in our Canarese Missions was commenced by you; and none of those that went before you were so successful as you in raising and strengthening it. All these great advantages that our Mission enjoys at the present moment, through the agency of a Native Ministry, are for the most part accountable to your labours; and it is highly indebted to you for them.

"Dear Sir, we have greatly enjoyed, in you and through you, the blessings that our Lord promised to those that forsake their father, mother, &c., for His name's sake. From the reason of our personal enjoyment of you, it is evident that we lose in your departure a valuable tutor, a good counsellor, and affectionate father, a helping brother, and a true Christian friend in India.

"We feel much for dear Mrs. Sewell, whose health has been broken down so much as to make her utterly incapable to attend to her duties, when she was so successful and so much encouraged in them. Our united thanks are due to her for all her kind and Christian labours for our wives and children, and for her Christian love to us all in general. How cheerful, willing and active she was, in spending time and strength for the good of the Christian and heathen women, and what an amount of good has been done by means of her Christian labours and example! Ourselves, our wives, and, indeed, all the Christian women in Bangalore, lose in her a true Christian mother, and the Mission the most efficient female agent.

"In submission to an all-wise Providence, which has effected your departure from this country, we commit you both to the care of our Heavenly Father, who, we believe, has many good ends in view in taking you home. May the Lord give you every comfort and much peace throughout your journey, both by land and water, protect you safely to your destination, for the joy of your friends and relatives, and your dear son.

"Before we conclude this, our farewell letter to you, we request you bear us all in your mind wherever you go, and to pray for us; and we will do the same. As hitherto, we all, individually, would like to write to you all the particulars of our work, and our personal and family welfare, and at the same time would ever delight to hear from you frequently. Our wives unite with us in giving their kind and Christian regards to you both; and we all, unitedly, bid you farewell!

(Signed) "PAUL PEERAJEE, Native Pastor.

"JOHN MAHANTAPA, Native Evangelist.

"PAUL SIDDALINGAPPAH, Native Evangelist.

"JAMES SANTHAPPA, Evangelist.

"DAVID JOSEPH, Native Evangelist.

"TO THE REV. JAMES SEWELL.

"REVEREND AND DEAR SIR,—It is with no ordinary feelings that we, the undersigned, embrace the present opportunity of conveying our united and individual feelings of sorrow and gratitude, on account of your fast approaching departure from your present sphere of work and usefulness.

"The object we all have in view this day is to honour you, who have been our beloved missionary and friend, by presenting you with a testimonial expressive of our respect and thankfulness for your quiet, unpretending, unselfish labours of love among us.

"This day, honoured and beloved Sir, is to us one of unusual interest. The termination of an Indian missionary life cannot fail to arouse in our minds, as we doubt not it does in yours, solemn recollections and deep emotions. The retrospect of a period of more than a quarter of a century must take in a wide and varied range of experience, and the shadows of the past cannot but come in with manifold forms over us all this day. But especially do we at this moment indulge in the recollection of religious privileges enjoyed for a long time by many of us under your efficient tuition. Lessons full of thought, prayers distinguished by devout fervour, labours characterized by untiring and unwavering zeal, recur to our memories with fresh and vivid power, and make us feel how immense are our obligations to you, and our responsibilities to God; not, indeed, without the humbling sense of much misimprovement on our part, but yet associated in many instances with consciousness of much spiritual profit.

"We congratulate you, reverend and dearly loved friend, on this deeply interesting occasion, that through so many years you have not shunned to declare unto us 'all the counsel of God.' Your warning voice from the pulpit, your wise and faithful instructions in the school, your useful and salutary lessons in the theological and senior classes, have made upon our minds an impression which cannot be easily effaced.

"We congratulate you further, dear Sir, that, from the beginning of your missionary career, you have maintained a character not only unimpeachable, but one adorned by so much of Christian simplicity, refinement, and courteousness, as to win the love and esteem of all who have been intrusted to your care, or brought within the circle of your influence. The place you occupy in our hearts, and the amount of your persevering labour in connection with the London Missionary Society, at this Station, will long continue to appear as an ornament. These are better proofs and more enduring illustrations of your high and honourable usefulness, of your zeal and earnestness, as a faithful missionary of the Cross in this benighted land, than the feeble words which we are able to write on this frail memorial.

"Nor can we omit to refer to that extended usefulness with which the Head of the Church has honoured you to enjoy, as a tutor in the Native Seminary at this Station, in preparing and training up devoted and faithful servants of the glorious Gospel, who, as we are well aware, are now zealously labouring in the different parts of the Canarese country.

"We can confidently assert that the present efficient footing of the Canarese ministry owes its prosperity mainly to your exertions.

"The language of flattery we do not employ; we only utter, and that very imperfectly, what we feel to be the truth.

"We would glorify God in you, and to Him, the Fountain of all good, we desire, amidst our grateful recollections, to render praise and honour for the usefulness with which He has crowned your labours. Our earnest prayer is, that your valuable life may be spared for many years to come, and that the gracious smile of our Heavenly Father may rest upon you and the beloved partner of your life, who has equally the heart of a missionary, and who has so long laboured, in season and out of season, for the moral, mental, and social elevation of the mass of the female population of Bangalore. With her depar-

ture the females will lose a ready counsellor and a zealous promoter of female education.

"Reverend Sir, with your departure we lose an affectionate father, an efficient tutor, an indefatigable missionary, and a disinterested friend. The separation from you, whom we have loved, esteemed, and honoured, and with whom we have been united these several years in uninterrupted intercourse of kindness and love, fills our hearts with profound sorrow and regret. All this is very trying; but the Lord has done it. This should be enough for us; and amidst all these dispensations we may hear His voice saying to us, 'Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.' And may we not humbly but confidently add, 'The Lord of hosts is with us; the God of Jacob is our refuge.'

"In conclusion, we trust that your retirement from the arduous duties of a missionary life in this land of your adoption may, under God's blessing, secure for you prolonged health, increased comfort, and further usefulness. Rest assured, we shall never cease to regard you with veneration and love, nor shall our prayers be wanting for the welfare, peace, and joy, both of yourself and the justly esteemed and beloved partner of your life.

"May the Lord God Almighty, the Father of all mercies, bear you both in His everlasting arms over the dark and tempestuous ocean, and land you both in perfect health and safety on the shores of your native isle!

"May the favour of God illumine and cheer your latter days, and at a far distant hour may you be greeted and welcomed with those soul-transporting words, 'Well done, good and faithful servant, enter thou into the joy of thy Lord!'

"9th August, 1864.

"Native Seminary, Bangalore.

"Signed by—

"Six Students of the Theological Class,

"Five Students of the Senior Class,

"Ten Teachers in the Institution,

"Evangelist and four Catechists,

"Ten young men above 20, formerly in the Schools and the Institution, with three or four exceptions members of the Native Church, in secular employment,

"The Native Pastor, and others."

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## SOUTH AFRICA.

### GRAAF REINET.

WE have read with unusual pleasure (a feeling in which we are assured our readers will sympathize) the following statement from the public journal of GRAAF REINET, descriptive of the Mission Church in that town, under the pastoral care of our long tried and devoted friend the Rev. JOSEPH KITCHINGMAN. We can vouch for the accuracy of this statement [from documents in

our possession from the pen of Mr. K.; but we prefer rather to give the testimony of a disinterested and candid witness to the value and efficiency of his ministerial labours. It is but a few years since that we should have sought in vain for a similar testimony throughout the South African Colonial Press. On the contrary, in that day it teemed with insult and abuse of the devoted Dr. PHILIP and his fellow labourers, and with the grossest misrepresentations of the native tribes. It should be remembered that many of the members of Mr. Kitchingman's Church were then Hottentot slaves, scarcely capable of receiving the knowledge of Christianity, and withal morally and socially debased to a degree that rendered all efforts for their civilization and conversion utterly utopian. Let the enemies of Missions read the following editorial article, and be silent if they cannot commend; and let the friends of Missions devoutly ponder the blessed transformation here presented, and gratefully exclaim, "What hath God wrought!"

"It is refreshing in these times, when so much controversy and unpleasant bickerings prevail in the theological world, to notice the good which is being quietly and steadily accomplished among our coloured population. The Church which is under the pastorate of the Rev. J. Kitchingman was established here many years since by the London Missionary Society, and entirely supported by it; but some three years since the congregation resolved to relieve the Society of the burden of their support, and become a self-supporting independent Church.

"On Wednesday evening last they held a social *soirée* to celebrate the third anniversary of their independence, and from the report then read we glean the following particulars:—The Church consists of 128 members; during the last year seventeen new members have been received, and there are between thirty and forty candidates for membership. These candidates have to go through a long course of instruction and probation, and are not admitted to full membership until they have given sufficient evidence that they are in some way worthy of that privilege. An out-station has been formed at Petersburg, and a neat commodious chapel built there, in which Mr. Kitchingman officiates once a month. Several farms in the district are also visited periodically by that gentleman, who, in his address, bore 'grateful testimony to the kindness of the farmers in assisting him in every way to accomplish the end he has in view.' Though the past year has been a trying one, the congregation very laudably exerted themselves; and after paying their minister's salary and some £56 for current expenses, such as lighting, &c., have a cash balance in their favour of upwards of £68. These few facts show what can be done where unity prevails and an earnest effort is made to accomplish a good work.

"Those who have resided in Graaf Reinet during the last ten or fifteen years must know, from their own observation, that Mr. Kitchingman's congregation contains a large number of the most respectable and trustworthy persons of the coloured class. During the recent decline of business here, and consequent distress amongst the working people, those of Mr. Kitchingman's congregation have in many instances relieved and assisted each other most

creditably, and not a single instance of destitution has been made public. It is too much the fashion here to despise the coloured class of our population, and to suppose that their religion is something quite different from ours, if not altogether a mere pretence. Their teachers, of course, come in for their share of abuse, but are better able to bear it, whether it be just or not. However, it is gratifying to refer to the facts above mentioned; and they seem to utter a quiet reproach to some other congregations, who, far more favoured in a worldly sense, are unable or unwilling even to provide for the support of their ministers. We wish the Rev. Mr. Kitchingman and his congregation 'God speed' in their good work, and trust that their example may stimulate zeal and emulation amongst others."

We are happy in being able to state that several other of the Mission Churches within the Cape Colony are in the same honourable position of self-support and prosperity as that at Graaf Reinet.



#### DECEASE OF THE REV. J. M. MILLS, OF SAMOA.

IN the last number of our Magazine it was our painful duty to report the early decease of MRS. BIRD, of Samoa, and to connect with it the almost hopeless state of her husband; and we regret to add that these mournful tidings have been confirmed by more recent intelligence. It now devolves on us to add to these records of suffering and death the departure of a devoted young brother, the REV. J. M. MILLS, which occurred at Malua, in the island of Upolu, on the 14th of May last.

The deceased was the son of the REV. WM. MILLS, one of the first band of European labourers sent out by the Society to Samoa in the year 1835. He was educated at Glasgow, where, in connection with a sound literary and theological course, he studied medicine and surgery—a branch of science, next to the direct exercise of the ministry, the most valuable to the missionary, especially in a semi-barbarous country. He married the eldest daughter of our devoted brother DR. TURNER, and sailed in company with him and Mrs. Turner to Australia in the early part of 1863, and thence by the missionary barque, "John Williams," to Samoa, where they arrived in November following.

The devoted young missionary and his wife entered at once on their course with great earnestness, and with enlarged hopes of happiness and usefulness in the work to which their lives were consecrated. They were received by the natives with unusual delight, as being children of the fathers of the Samoan Mission, a fact noticed by Dr. Turner in the subjoined letter. But Mr. Mills had scarcely entered on his twofold labours before he fell a victim to the most aggravated form of typhus fever; and he died

amidst the lamentations, not only of his youthful widow and her parents, but of his Samoan countrymen, for whose temporal and spiritual welfare he had cheerfully relinquished the attractions and advantages of English life.

"I have now," writes Dr. T., "a very mournful tale to tell you. Mr. Mills, to whom you looked with so much interest as the son of a missionary, and with whom you parted only fourteen months since, is now no longer among us. He died here of fever on the 14th of May. After having been ailing a little for about a week he came up here thinking that, by God's blessing on a little rest and change, he would soon be well again. But death was in the cup. An intermittent merged into a continued fever, which in five days carried him off. He treated his own case, to a considerable extent, consulting, of course, Mr. Nisbet and myself, until Monday the 9th, when delirium set in. On the Tuesday we got Dr. Grappe, a German physician from Apia, who took up the case with evident skill, and with much sympathy. He did all he could for the dear sufferer, but in vain. He breathed his last at a quarter to one, A.M. on Saturday the 14th, in the 24th year of his age. He continued insensible, and has left no 'dying testimony;' but his life of faith and attachment to the cause of his Lord and Master is proof sufficient of his safety for eternity. His body is buried in a small cemetery attached to our Institution, and rests side by side with the remains of Brother Stallworthy.

"No young missionary, perhaps, was ever held in higher estimation by his people, and perhaps no one ever entered on his work with brighter prospects. It was natural that the people should feel a peculiar attachment, both to Mr. and Mrs. Mills, as they were the first of the children of the Samoan Mission to follow in the footsteps of their parents. The people looked upon their arrival as an answer to prayer, and as an earnest that, instead of the fathers, they will eventually have the children. Mr. Mills's medical knowledge was also highly valued, and attracted the sick from all quarters. Much of his time was spent in giving advice and dispensing medicine. He over-exerted himself, I fear, in this department, combined with other duties which press on a missionary at the outset of his work. It was in his heart to do much for God among the people of Aana, Manono and Apolima, and they knew it well. They are all mourning over this sad event. I visited Aana a few days ago, and found all the people in deep grief. 'We can do nothing,' said they, 'but mourn. It is like the week after a dreadful battle, every one weeping over the slain.' They were remarkably fond of their new missionary, and perhaps we all erred in this respect. Now we have a severe rebuke, and may it be blessed in leading all of us, for the future, to look less to man and more to God."

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#### ARRIVAL.

Rev. THOMAS CARTER and MRS. CARTER, from Berbice, September 29th.

## DEPARTURES.

REV. S. J. HILL, Mrs. H., and two children embarked at Gravesend for Calcutta, per "Malabar," September 12th.

REV. JAMES GOOD, and MRS. G., appointed to Griqua Town; and Rev. JOHN McLEOD, and Mrs. M., appointed to Kruis Fontein, South Africa, embarked for Algoa Bay, per "Kalahome," October 11th.

## MISSIONARY CONTRIBUTIONS.

*From 17th September to 22nd October, 1864.*

Legacy of the late T. M. Coombs, Esq., per Mrs. Coombs, F. J. Wood, Esq., LL.D., and Rev. W. Far- rar, LL.B., duly paid ..... 1000 0 0	<i>Offord Road Chapel.</i> Mr. D. Barnes ..... 0 10 6 Mr. J. G. Berger ..... 0 10 6 Mr. G. Budd ..... 1 1 0 Mr. G. Cuthbertson ..... 0 10 0 Mr. J. Skinner ..... 2 2 0 5 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i>	Wednesday ditto ... 4 4 8 Sunday School Col- lection, for the Orphan Mission School at Waltham- stow ..... 0 14 1 Rev. R. Hall's Family Missionary Box ... 1 2 6 Exs. 1 <i>l.</i> 5 <i>s.</i> 6 <i>d.</i> 2 <i>s.</i> 17 <i>s.</i> 5 <i>d.</i>	<i>Melbourne.</i> Rev. J. McKiddie. Collection ..... 1 9 0
Dr. W. Lockhart Chinese Medical Missionary ... (D.) 100 0 0 W. R. .... 100 0 0 Private Friends, by Miss Reid, for the Orphan School, Bellary ..... 3 1 0 A. B. .... 0 10 0 M. Z. .... 0 10 0 T. J. .... 0 10 0 Anonymous ..... 0 2 6	<i>Old Gravelpit Auxiliary.</i> Per T. T. Curwen, Esq. Mr. Burton, for Madagascar ..... 0 8 0 Juvenile Association 4 1 7 Sunday School, Boys' Bible Class ..... 2 0 0 6 <i>l.</i> 9 <i>s.</i> 7 <i>d.</i>	<i>Whitehaven.</i> Rev. W. Place. Missionary Sermons 42 12 2 Sabbath School ..... 4 1 4 Public Meeting ..... 20 13 0 Collected by— Mrs. John McGowan 1 15 4 Miss Higgins ..... 1 12 0 Miss Mary McGowan 2 12 8 Mrs. Slevan ..... 1 2 0 By Miss Muncester, Miss B. Humphreys, and Miss M. J. Hampton, for the Native Girl Anna- bella Wardlaw, at Vizagapatam ..... 3 0 0 Miss Mary Fox Mun- cester's Missionary Box ..... 1 1 8 Exs. 1 <i>l.</i> 6 <i>d.</i> 77 <i>l.</i> 15 <i>s.</i> 8 <i>d.</i>	<i>DEVONSHIRE.</i> <i>Braunton.</i> Rev. E. Thomas. Missionary Sermons 3 1 0 Public Meeting ..... 1 10 8 Collected by— Mrs. Lowe ..... 0 5 0 Miss Skinner ..... 1 0 2 Miss Reed ..... 0 4 1 Miss Widdlake ..... 0 3 9 Miss Drake ..... 0 4 8 Mr. Osborne ..... 0 1 8 6 <i>l.</i> 1 <i>s.</i>
<i>Bedford New Town Chapel.</i> Sunday Schools, per Mr. Fuller ..... 3 4 7	<i>Pembury Grove.</i> Juvenile Society, per Mr. Husband ..... 10 10 0	<i>St. John's Wood Congrega- tional Church.</i> Miss Watkins's Class, for the Native Girl A. Headland, half- year ..... 1 10 0 Collected by Miss A. F. Webb, for Mrs. Wilkinson's School ..... 0 10 0 2 <i>l.</i>	<i>Exeter.</i> Castle Street. Rev. D. Hewitt. Anniversary Collec- tions ..... 33 0 8 Subscriptions ..... 1 5 0 Girls' Sunday School 0 6 1 5 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i>
<i>Bishopsgate Chapel.</i> Per Mrs. Mannering 7 3 3 Juvenile Society .. 7 9 0	<i>Surrey Chapel Auxiliary.</i> Collections, per E. Howard, Esq. .... 4 <i>s.</i> 10 0	<i>Workington.</i> Rev. J. Rennie, M.A. Missionary Sermons 5 11 7 Public Meeting ..... 2 14 4 Sunday School ..... 0 9 1	<i>Plymouth.</i> Norley Chapel. For Widows and Or- phans' Fund ..... 7 2 0
<i>Buckingham Chapel, Pimlico.</i> Sunday School, per Mr. E. Smith ..... 2 16 0	<i>Walthamstow.</i> Mrs. Carter ..... 0 10 0	Collected by— Miss Mordy ..... 1 15 0 Mrs. Westray ..... 1 7 0 Sunday Scholars' Box 0 6 2 Miss Conley's ditto 0 13 0 Exs. 6 <i>s.</i> 6 <i>d.</i> 12 <i>l.</i> 9 <i>s.</i> 8 <i>d.</i>	<i>Tiverton.</i> Rev. J. Stuchbery, B.A. Collections ..... 11 12 0
<i>Clifton Congregational Church, Peckham.</i> Per Mr. Harris. Collections ..... 5 7 4 Missionary Box ..... 0 3 8 5 <i>l.</i> 1 <i>s.</i>	<b>CUMBERLAND.</b> Auxiliary Society, per W. Wilson, Esq.	Total ..... 123 5 9	<i>Witheridge.</i> Rev. J. Smith. Collection by Rev. T. Mann ..... 3 2 0 Mr. C. Partridge, Box 0 5 0 5 <i>l.</i> 7 <i>s.</i>
<i>Hanover Chapel, Peckham.</i> Juvenile Auxiliary, per Miss Haws, on Account ..... 4 16 8	<i>Aspatia.</i> Rev. G. T. Wallace. Public Meeting, less Expenses 4 <i>s.</i> 8 <i>d.</i> ... 3 3 0	<b>DERBYSHIRE.</b> <i>Ashbourne.</i> Juvenile Association, for the Native Teacher John Wigley ..... 10 0 0	<b>DORSETSHIRE.</b> <i>Blandford.</i> Per M. Fisher, Esq. Collections ..... 6 18 6
<i>Holloway Congregational Church.</i> Per D. McNeil, Esq., on Account ..... 19 17 0	<i>Cockermouth.</i> Rev. R. Hall. Collected by— Alice E. Beswick ... 2 1 0 Eliz. Brown ..... 2 13 5 Lily Coultard ..... 0 5 8 Sarah Ann Hodgson 5 12 8 Ann Eliza Huddart 1 6 0 Jane Iverson ..... 2 8 0 Sunday Sermons ... 0 17 7	<i>Ilkeston.</i> Rev. W. W. Jubb. Sermons ..... 5 5 0 Meeting ..... 1 10 4 Small Sums ..... 0 14 0 Exs. 20 <i>s.</i> 6 <i>d.</i> 67 <i>l.</i> 5 <i>s.</i> 8 <i>d.</i>	<i>Deane.</i> Per M. Devenish, Esq. Collection ..... 2 8 3
<i>Latimer Chapel.</i> Per Mrs. Lyel. Collection ..... 3 6			

<b>Lytchett.</b> Rev. W. W. Sherren. Collection ..... 1 13 0	<b>Tunbridge Wells.</b> Per Mrs. Joshua Wilson. On Account ..... 9 15 3 Rev. C. Langton (A.) ..... 3 0 0	<b>Ambie.</b> Rev. W. Nicolson. Collection ..... 1 15 7 Miss Betsy Allan ..... 0 4 0 Exs. 4d.; 14, 19s. 3d.	<b>SURREY.</b> <b>Sutton.</b> Collected by Mrs. Hill ..... 0 11 6
<b>Sherborne.</b> Per R. Worsley, Esq. On Account ..... 6 0 0	<b>LANCASHIRE.</b> <b>Liverpool.</b> Canning Street Presbyterian Church. Mission School, for the South Sea Mission ..... 0 7 0	<b>SOMERSETSHIRE.</b> <b>Bath.</b> S. Kemp, Esq. .... 5 0 0	<b>Wandsworth.</b> Per Mrs. Ashton. On Account ..... 11 19 0
<b>DURHAM.</b> <b>Bishop Auckland.</b> Rev. W. Logan. B. Collins, Esq. .... 2 0 6 Mrs. Collins ..... 1 0 0 Mr. T. Angus ..... 9 10 0 Mr. H. Bowman ..... 0 10 0 Misses McCullagh ..... 0 2 6 T. Thornton, Esq. .... 0 5 0 Mr. S. Sykes ..... 0 5 0 Mr. S. Lingford ..... 0 2 6 Mrs. Morgan ..... 0 2 6 Collected by Miss Little ..... 0 10 0 Public Meeting ..... 1 13 10 Smaller Sums ..... 0 7 0 Exs. 8s. 4d.; 7l. 5s.	<b>LINCOLNSHIRE.</b> <b>Brigg.</b> Ladies' Working Society, per Mrs. Bradley, for the Native Teacher William Martin, half-year ..... 5 0 0	<b>SUFFOLK.</b> Auxiliary Society, Per L. Webb, Esq. <b>East Bergholt.</b> Rev. R. Roberts. Subscriptions. Mr. Green ..... 1 0 0 Mr. Cooper ..... 1 0 0 Collected by Miss Cooper. Mrs. Cooper ..... 0 5 0 Mrs. Green ..... 0 5 0 Miss Cooper ..... 0 5 0 Mrs. Mecklenburgh ..... 4 6 0 A Friend ..... 0 1 0 Collections ..... 3 8 0 Proceeds of Book-binding, W. D. .... 0 8 3	<b>WARWICKSHIRE.</b> <b>Stretton-under-Fosse.</b> Rev. W. Froggatt ..... 1 0 0
<b>Durham.</b> Rev. S. Goodall. On Account ..... 32 0 0	<b>MIDDLESEX.</b> <b>Enfield.</b> Zion Congregational Chapel. Rev. J. Stribling. Contributions ..... 12 6 1	<b>Missionary Boxes.</b> Elizabeth Ostinelli ..... 0 10 8 M. A. King ..... 0 4 5 Mrs. Webb ..... 0 4 2 Mrs. A. Pascal ..... 0 3 3 Mrs. Fryatt ..... 0 2 7 Walter Pascal ..... 0 3 0 Mrs. A. Cole ..... 0 2 6 Elizabeth Moss ..... 0 2 0 Sunday School Box ..... 0 3 2 Mrs. John Sage ..... 0 1 7 Mrs. Ellen Sage ..... 0 1 8 George Cole ..... 0 0 10 Fractions ..... 0 0 3 Exs. 5s.; 5l. 11s. 4d.	<b>WILTSHIRE.</b> <b>Salisbury.</b> Rev. H. J. Chancellor. J. C. Wheeler, Esq., Treas. Collections ..... 15 17 8 J. C. Wheeler, Esq. .... 5 0 0 Mr. Read, sen. .... 5 0 0 James Read ..... 1 0 0 Waller Read ..... 1 0 0 Thos. Read ..... 1 0 0 Mr. Chubb ..... 2 0 0 Stephen Hill ..... 1 0 0 <b>Missionary Boxes.</b> O. E. F. Chancellor ..... 0 8 5 S. Hord ..... 0 0 2 E. Hord ..... 0 5 7 W. Buckle ..... 1 7 1 E. Creed ..... 0 6 5 E. Cooper ..... 0 3 5 E. Webb ..... 0 2 10 Fractions ..... 0 0 3 Collected by— Miss Hill ..... 2 6 6 Mrs. Walton ..... 0 15 0 Miss Gummer ..... 1 19 0 Ladies' Bible Class ..... 0 18 4 Sunday School, Mr. Hill ..... 8 9 3 49l. 2s. 9d.
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<b>Missionary Boxes.</b> Mrs. Watson's Children ..... 1 6 8 Mrs. Perryman ..... 1 2 0 Mr. Fleetham's Bottle ..... 5 0 0 Miss E. M. Slagworth ..... 0 5 6 Miss M. A. Green ..... 0 6 6 Mr. Lovedays ..... 0 10 0	<b>Thorpe.</b> Legacy of late John Brightwen, Esq., per T. Brightwen, Esq. .... 200 0 6	<b>Subscriptions.</b> S. A. Maw, Esq. .... 1 0 0 Mr. Southgate ..... 0 10 0 Mr. Steward ..... 0 10 0 Mr. Hagley ..... 0 10 0 Mr. Vincent ..... 0 10 0 10l. 17s. 6d.	<b>Scarborough Auxiliary.</b> Per Mr. R. Huie, jun. <b>Collections.</b> Bar Church ..... 33 1 3 United Communion, for Widows' Fund ..... 5 9 11 Town Hall Services ..... 7 19 1 Rev. Dr. Parker's Sermon, at Bar Church ..... 12 1 6 Public Meeting ..... 11 15 8 Missionary Boxes ..... 6 6 4 Exs. 25s. 6d.; 75l. 7s. 3d.
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<b>ESSEX.</b> Auxiliary Society, Per T. Daniell, Esq. <b>Coggeshall, per Mrs. Gardner</b> ..... 32 13 1 <b>Maldon, per. J. Wood, Esq.</b> ..... 76 5 9 <b>Thaxted, Rev. J. C. Rook</b> ..... 21 8 7 150l. 12s. 5d.	<b>NORTHUMBERLAND.</b> <b>Hexham.</b> Rev. J. Wadland, B.A. For Widows' Fund ..... 2 2 0 Mr. Edwd. Pruddah ..... 1 1 0 Mr. Temperly ..... 0 10 0 Miss Grey ..... 0 10 0 Miss Bellaby's Class ..... 0 4 3 Miss Bellaby's Tract District ..... 0 2 5 Small Sums ..... 2 11 6 Public Meeting ..... 1 10 2 Exs. 6s. 6d.; 8l. 12s. 16d.	<b>Wattenfield.]</b> Trustees of the late John Dyer, Esq. .... 202 10 5 <b>Total</b> 386 8 3	<b>WALES.</b> <b>Buckley Mountain (Flint)</b> Rev. John Griffith. Mrs. W. & Mrs. T. Cathedral's Box. William Shepherd, Esq. .... 2 4 0 Mr. Wm. Cathedral, jun. .... 1 0 0 Mr. Timothy Cathedral ..... 0 10 0 Workmen at Brick and Pot Works ..... 1 1 11 Sundries ..... 0 3 7 Sunday School Box ..... 2 2 9 Mrs. Griffith's Box ..... 3 1 9 Catherine and Mary Cathedral's Box ..... 1 11 0 Public Collection ... 2 18 0 14 13 6
<b>GLOUCESTERSHIRE.</b> <b>Bristol Auxiliary Society.</b> Per W. D. Wills, Esq. On Account ..... 1587 13 7	<b>Per Mrs. Pow.</b> <b>North Shields.</b> St. Andrew's Chapel. Rev. A. Jack, & Rev. J. Wills Lecture on Missions ..... 3 3 14 Missionary Sermons ..... 19 4 8 Public Meeting ..... 9 10 6 Anonymous ..... 0 5 0 Miss Emily Hadaway's Missionary Box ..... 0 15 2 Mr. Nicholson. (A.) ..... 1 0 0 Mrs. Peters ..... 0 5 6 Mr. Reed ..... 0 5 0 Exs. 43s. 6d.; 37l. 0s. 8d.	<b>Wattenfield.]</b> Trustees of the late John Dyer, Esq. .... 202 10 5 <b>Total</b> 386 8 3	<b>Wales.</b> <b>Buckley Mountain (Flint)</b> Rev. John Griffith. Mrs. W. & Mrs. T. Cathedral's Box. William Shepherd, Esq. .... 2 4 0 Mr. Wm. Cathedral, jun. .... 1 0 0 Mr. Timothy Cathedral ..... 0 10 0 Workmen at Brick and Pot Works ..... 1 1 11 Sundries ..... 0 3 7 Sunday School Box ..... 2 2 9 Mrs. Griffith's Box ..... 3 1 9 Catherine and Mary Cathedral's Box ..... 1 11 0 Public Collection ... 2 18 0 14 13 6
<b>KENT.</b> <b>Deptford.</b> New Street Sunday School ..... 2 0 0	<b>Per Mrs. Pow.</b> <b>North Shields.</b> St. Andrew's Chapel. Rev. A. Jack, & Rev. J. Wills Lecture on Missions ..... 3 3 14 Missionary Sermons ..... 19 4 8 Public Meeting ..... 9 10 6 Anonymous ..... 0 5 0 Miss Emily Hadaway's Missionary Box ..... 0 15 2 Mr. Nicholson. (A.) ..... 1 0 0 Mrs. Peters ..... 0 5 6 Mr. Reed ..... 0 5 0 Exs. 43s. 6d.; 37l. 0s. 8d.	<b>Wattenfield.]</b> Trustees of the late John Dyer, Esq. .... 202 10 5 <b>Total</b> 386 8 3	<b>Wales.</b> <b>Buckley Mountain (Flint)</b> Rev. John Griffith. Mrs. W. & Mrs. T. Cathedral's Box. William Shepherd, Esq. .... 2 4 0 Mr. Wm. Cathedral, jun. .... 1 0 0 Mr. Timothy Cathedral ..... 0 10 0 Workmen at Brick and Pot Works ..... 1 1 11 Sundries ..... 0 3 7 Sunday School Box ..... 2 2 9 Mrs. Griffith's Box ..... 3 1 9 Catherine and Mary Cathedral's Box ..... 1 11 0 Public Collection ... 2 18 0 14 13 6
<b>GLOUCESTERSHIRE.</b> <b>Bristol Auxiliary Society.</b> Per W. D. Wills, Esq. On Account ..... 1587 13 7	<b>Per Mrs. Pow.</b> <b>North Shields.</b> St. Andrew's Chapel. Rev. A. Jack, & Rev. J. Wills Lecture on Missions ..... 3 3 14 Missionary Sermons ..... 19 4 8 Public Meeting ..... 9 10 6 Anonymous ..... 0 5 0 Miss Emily Hadaway's Missionary Box ..... 0 15 2 Mr. Nicholson. (A.) ..... 1 0 0 Mrs. Peters ..... 0 5 6 Mr. Reed ..... 0 5 0 Exs. 43s. 6d.; 37l. 0s. 8d.	<b>Wattenfield.]</b> Trustees of the late John Dyer, Esq. .... 202 10 5 <b>Total</b> 386 8 3	<b>Wales.</b> <b>Buckley Mountain (Flint)</b> Rev. John Griffith. Mrs. W. & Mrs. T. Cathedral's Box. William Shepherd, Esq. .... 2 4 0 Mr. Wm. Cathedral, jun. .... 1 0 0 Mr. Timothy Cathedral ..... 0 10 0 Workmen at Brick and Pot Works ..... 1 1 11 Sundries ..... 0 3 7 Sunday School Box ..... 2 2 9 Mrs. Griffith's Box ..... 3 1 9 Catherine and Mary Cathedral's Box ..... 1 11 0 Public Collection ... 2 18 0 14 13 6
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W. B. ....				0 10 6		0 10 0	
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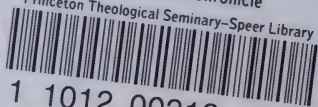
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